THE JAINA PUJA

EDITED AND TRANSLATED
BY

CHAMPAT RAI JAIN, VIDYA VARIDHI

BARRISTER-AT-LAW
LONDON

" देवेन्द्र चक्रमहिमान ममेयमानं ।
राजेन्द्र चक्रमवनींद्र शिरोर्चनीयम् ॥
धर्मेन्द्र चक्रमधरी कृत सर्व लोकं,
लब्धवा शिवंच जिनभक्तिरुपैति भव्यः ॥"

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BHAGWAN SRI MAHAVIRA.

From a Painting by Mr. D. Maniayya Heggade, M.L.C.

बेलवेडियर प्रेस, प्रयाग।

FOREWORD

THE WORSHIPPER is presumed to understand, and he should clearly understand, that the Jaina worship is not intended to please or propitiate any real or imaginary gods and goddesses to obtain boons of them. In the iconoclastic Jaina Faith there is no room for idolatry of this or any other type. It is *ideal*-atry which is recommended by Jainism, not idolatry! The Jaina Gods are never unpleased, so as to be influenced by devotion or praise. They have no boons to grant; rather, on the contrary, they enjoin a renunciation of all the good things of the world that can be the subjects of a devotee's prayers. The Gods are never in need of food, or unguents and scents, which the devotees may offer. The true idea underlying the Jaina worship-ritual is that of the adoration of the attributes of Divinity, which the devotee wishes to express in his own self. He therefore takes Those Holy Ones who have already attained to the high Ideal as Models of Perfection for himself, to copy and imitate and to follow. Hence, while offering different articles in the course of the ritual, he is never, for a moment, under the fatal delusion that he is offering them to the Deity, the Scripture, or the Saint, but believes that he is either mentally renouncing such things as cooling scents, the delicacies that tickle the palate, and the like, or that the offering has a symbolical significance, *e.g.*, the emblematic rice (akshatān) that are referable to the indestructible seat (akshāya pada). The poetical fervour of devotional compositions has, indeed, been at times characterised by an overmastering enthusiasm that seems to overstep the boundary of precision of expression, but reflection reveals it to consist purely in a delightful weaving of a pattern of thought which retains its native elegance even in the midst of a partly foreign setting.

The Hindi text has been adopted in preference to the Sanskrt one, by reason of its usefulness for a larger number of men. Nevertheless the Sanskrit text will be found embodied in the Appendix for the use of those who are conversant with that language. The English translation of the one is almost that of the other, the difference being slight and negligible.

The *pūjā* selected for this little pamphlet is the one which, with slight modifications, is in vogue generally among the Jainas of all sects. It is the one which is actually employed by the Tera-

panthi sect of the Digambara community in their daily worship. The Svetambara sect use ornaments and clothes also in their ritual, for the decoration of the Images of the Tirthamkaras; but this is not the practice of the other sect, the Digambaras. The Bisa-panthis, among the Digambaras, apply saffron or sandalwood paste to the toes of the Images, and also decorate them with fresh flowers, but the Tera-panthis regard this as an act of interference with the Divine Form, which is Nirgrantha (Nude) and unadorned. The use of fresh flowers also involves avoidable *himsā* (injury).

The merit of the Jaina *pūjā* is great; it enables each devotee —there are no priests among the Jainas to obtain mercenary merit for their employers—to directly place himself [or herself] in actual contact with the Form Divine, as long as he is engaged in its performance. It fills his heart also with faith in the practical realizability of his Ideal, inasmuch as he has before him the Image of a man who actually realized it in his own Self. Further it enables the mind to be concentrated in holy meditation with the greatest ease, since all the time spent in the worship of the Deity is time actually spent in the contemplation of soul's divinity, and on allied subjects, meditation on which constitutes what is known as the Dharma *Dhyāna* (meritorious or religious meditation). There are several other forms of *pūjā*, but they are not obligatory. Even with the form here given, it is possible for the devotee to perform only the *arghya* portion of it, if he be unable to recite the whole ritual. The "Adoration" again is not compulsory if there be no time for its recitation. But the *prakshāla* is compulsory, as there can be no *pūjā*, properly so called, without it. There must also be at least the *arghya* to follow the *prakshāla*, unless the material has been defiled, or rendered unfit for the purposes of the *pūjā* for some other reason. Those who have leisure, spend hours in their morning worship, performing every part of the holy ritual, with great enthusiasm, and thereby earning accumulated merit which is, indeed, not easy to be acquired by the householder outside the precincts of the Temple itself.

It only remains to be said that there are two aspects of the Jaina ritual, namely, (*i*) the material (*dravya*), and (*ii*) the mental (*bhāva*). The *dravya pūjā* consists in the ceremonious ritual that is accompanied by the offering of different kinds of things, water scents, and others, to be described in the following pages. The

bhāva pūjā is the mental reverence that precedes, accompanies and follows the external ceremonious ritual. It is the second class of *pūjā* that is, in reality, from the point of view of merit, the most valuable. It is more valuable by far of the two. But, as stated before, the great merit of the *dravya pūjā* is that it effectively prevents the mind from wandering away, and furnishes easy occupation to remain engaged in the meritorious *Dharma Dhyāna*, as long as one likes to do so.

HYGEIA HOUSE,
LONDON:
1st June 1926.

C. R. JAIN,
idyā Vāridhi.

THE JAINA PUJA.

The following articles are used in the Jaina Puja :-

1. *Sterilised water (i.e., boiled water),*
2. *Sandal-wood or saffron paste, or merely dry saffron,*
3. *Rice,*
4. *Flowers (coloured rice, dyed with saffron or sandal-wood paste),*
5. *Sweets (square cocoanut pieces),*
6. *Camphor for Light,*
7. *Incense, and*
8. *Fruits (e.g., almonds).*

The combination of all the eight articles is called arghya. Of these, rice and cocoanut bits and almonds are to be washed and then all the articles are to be placed in a plate side by side, excepting water which is to be kept in a small pot separately. There should be provided a bowl for the pouring of water, another for the burning of incense, and a receptacle for lighting camphor.

Now take another plate and draw the mark of a SWASTIKA in its centre, with red powder, and as you recite the first verse of the Puja recitation, place three heaps of rice over the Swastika to represent the three objects of worship, namely, the DEVA, SHASTRA, and the GURU.

At the conclusion of the Mantras offer appropriate articles, placing them at the foot of the Swastika in the plate.

The Arghya is to be offered at the proper time by mixing all the articles, except camphor. At the conclusion of the Puja, offer up whatever is left of the eight articles as a maha-arghya. Then recite the

Shanti and Visarjana Pathas

and conclude the ceremony with the recital of the Namokara Mantram.

ॐ

श्री देव, शास्त्र, गुरु पुजा।

The Worship of the Deity, the Scripture, and the Saint.

AUM I.

Chhanda Adilla.

प्रथम देव अरहंत सुश्रुत सिद्धान्त जू।
गुरु निर्ग्रन्थ महन्त मुकति पुर पन्थजू ॥
तीन रतन जग माहि सुये भवि ध्याइये।
तिनकी भक्ति प्रसाद, परम पद पाइये ॥१॥

Prathama Deva Arhaṇta Suśruta Siddhânta jû,
Gurû Nirgraṇtha, Mahaṇta, Muktipura Paṇtha jû:
Tîna ratana jaga māhiṇ, su eh bhavi dhyāyiye;
Tinakî bhakti prasāda parama pada payiye!

Tr.—Firstly, the God Arhanta, (then) the Noble Scripture of Truth,

(Then) the Worshipful Nirgrantha Guru[1], that points out the Path to the City[2] of Mukti:

Three Jewels these in the world: which ye should meditate on, ye bhavyas[3]!

And obtain the highest Status as the endowment of Their Devotion!

Dohā.

पूजूं पद अरहंत के, पूजों गुरुपद सार।
पूजूं देवी सरस्तुती, नित प्रति अष्ट प्रकार ॥२॥

Pûjûṇ pada Arhaṇta ke, pûjûṇ Guru pada sāra,
Pûjûṇ Devî Sarasutî, nita prati aṣta prakāra!

Tr.—May I worship the Feet of the Arhanta, the Feet of the Gurû Divine,

May I worship the Goddess of Knowledge (Sarasutî[4], always, daily, in the eight-fold way!

Mantram.

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र अवतर अतवर । संवौषट् ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र मम सन्निहितो भव भव । वषट् ।

Aum Rhim : Deva, Sāstra, Guru samūh ! atra, avatara avatara, sanvausata[5] !

Aum Rhim : Deva, S'āstra, Guru samūh atra, tistthn, tistthn, tthā ! tthā !

Aum Rhim : Deva, S'āstra, Guru samūh ! atra, mama sannihito bhava bhava vasat[5] !

Tr.—Aum[6] Rhim[5] : the Deity, the Scripture, and the Saint, all hail ! hail !

Aum Rhim : the Deity, Scripture, and the Saint, all stay ! stay !

Aum Rhim : the Deity, Scripture, and the Saint, all ! come near me, near me !

[i]

Chhanda.

सुरपति उरग नर नाथ तिनकर, वन्दनीक सुपद प्रभा ।
अति शोभनीक सुवरण उज्जल, देख छवि मोहित सभा ॥
वर नीर क्षीर समुद्र घट भरि, अग्र तसु वहु विधि नचूं ।
अरहंत श्रुत सिद्धांत गुरु निर्ग्रन्थ, नित पूजा रचूं ॥१॥

Surapati,[7] uraga,[8] naranātha, tinakara vandanīka supada prabhā ;

Ati sobhanīka svarana ujjala dekhi chhabi mohita sabhā !

Vara nīra Kshīra Samudra ghata bhari, agra tasu bahu bidhi nachūn ;

Arhanta, S'ruta Siddhānta, Guru Nirgrantha nita pūjā rachūn !

Tr.—The lord of gods, the lord of Asuras, emperors of men,—by these, worshipable the Grace of Those Auspicious Feet :

Exceeding lustrous, of gold-bright hue, the entire Assemblage enthralled by their Grace!

Fetching pure water from the Kshîra Samudra,[9] in pitchers full, I dance in front of Thee in many ways,

Constantly worshipping the Arhanta, the Scripture of Truth, and the Nirgrantha Saint!

Dohā.

मलिन वस्तु हरलेत सब, जल सुभाव मलछीन।
जासों पूजूं परमपद, देव शास्त्र गुरु तीन॥ १ ॥

Malina vastu hara leta saba, jala svabhāva mala chhîna:
Jāsaûn pûjûn parama pada Deva, Sāstra, Guru, tîna;

Tr.—All kinds of filth it taketh away: filth-removing is water by nature:

With it I worship the Supreme Ideal, the Triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देवशास्त्रगुरुभ्यो जन्म जरा मृत्यु विनाशनाय जलं निर्वपामीति स्वाहा।

Aum Rhim: Deva, Sastra, Gûrubhyo, janma jarā mrityu vināsánāya jalam nirvapāmîti, svāhā!

Tr.—Aum Rhim: In the name of the Deity, the Scripture, and the Saint, for the destruction of birth, old age and death, I offer water:

Accomplished!

INSTRUCTIONS.—The worshipper should place the Image or the sculptured Foot-prints of the Deity on a high seat, and should place in a tray, over the figure of a *swastika*, drawn with saffron or sandalwood paste, cleaned *rice grains* in three heaps, side by side, to represent the three Adorable Objects of his worship If there be no Images or Foot-prints, but there be available some form of written Scripture, he should place it on a high seat, placing the tray in front of it. The ceremony begins with the performance of what is known as *parkshāla* of the Divine Image or the Foot-prints, as the case may be. In Their absence, water is simply poured into a bowl kept for that purpose, by the side of the tray afore-mentioned The *prakshāla* consists in the pouring of water over the Image or the Foot-prints, and in the washing thereof with it. The Object is then dried with a piece of clean cloth, and the ceremony proceeds. The subsequent stages of the ritual will be described in connection with the employment of the different articles used in Jaina worship, as the ceremony proceeds.

Chhanda.

जे त्रिजग. उद्र मंझार प्रानी , तपत अतिदुद्धर खरे ।
तिन अहित हरन सुवचन जिनके, परम शीतलता भरे ॥
तसु भ्रमर लोभित घ्राण पावन, सरस चन्दन घसि सचूं ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥२॥

Je trijaga udara manjhāra prāṇi, tapata ati duddhara kharé,

Tina ahita haraṇa suvachana jinaké, parama śītalatā bharé:

Tasu bhramara lobhita ghrâṇa pāvana, sarasa chaṇdana ghasi sachûṇ;

Arhaṇta, Sruta Siddhāṇta, Guru Nirgraṇtha nita pûjā rachûṇ!

Tr.—Ever exceeding sore-afflicted are the living beings within the belly of the three worlds,

For the removal of their pain, whose sweet words are in the greatest degree cooling,

With fragrant sandalwood Him I worship, the scent that allureth the bee:

Thus may I constantly worship the Deity, the Scripture of Truth, and the Nirgrantha Saint!

Dohā.

चन्दन शीतलता करै , तपत वस्तु परवीन ।
जासों पूजं परम पद, देव शास्त्र गुरु तीन ॥२॥

Chaṇdana śītalatā karé tapata vastu paravīna,

Jāsauṇ pûjûṇ parama pada, Déva, Sāstra, Guru, tina!

Tr.—Excellent is sandalwood in cooling heated natures:

With it I worship the Supreme Ideal, the Triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यः संसार ताप
विनाशनाय चन्दनं निर्वपामीति स्वाहा ।

Aum Rhim: Deva, S'āstra, Gurûbhyo, samsāra tāpa vināśnāya chandanan nirvapāmîti, svāhā!

Tr.—Aum Rhim: in the name of the Deity, the Scripture, and the Saint, I offer sandalwood:

Accomplished!*

[iii]

Chhanda.

यह भव समुद्र अपार तारण के निमित्त सुविधि ठई ।
अति दृढ़ परम पावन जथारथ, भक्ति वर नौका सही ॥
उज्जल अखंडित सालि तंदुल, पुञ्ज धरि त्रयगुण जचूं ।
अरहंत श्रुत सिद्धांत गुरु निरग्रन्थ नित पूजा रचूं ॥३॥

Iha bhava samudra apāra tārana kè nimitta suvidhi tthayî,

Ati dridha parama pāvana jathāratha bhakti vara naukā sahî;

Ujjala akhandita Sāli tandula, punja dhara triyaguna jachûn,

Arhanta, S'ruta Siddhānta, Guru Nirgrantha nita pûjā rachûn!

Tr.—This Ocean of Births and Deaths[10], uncrossable otherwise, for crossing it, the excellent method is determined:

With the aid of the good boat of deep and appropriate devotion;

Placing, in three heaps, glistening, unbroken Sāli rice:

Thus may I constantly worship the Deity, the Scripture, and the Nirgrantha Saint!

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*INSTRUCTIONS.—Saffron paste is splashed with the finger-tips of the right hand over the bowl which is used for the purpose of pouring water for *prakshāla* when there is no Image or Footprint to be *prakshāled*. Some people actually besmear the toes of the Image with the paste. But this is objectionable, because of the complete absence of all decorations and embellishments from the Divine Form. The paste is prepared beforehand by rubbing some saffron with water on a stone slab. Saffron is generally substituted for sandalwood, as it is the purer article of the two. It can also be offered without being made into a paste; and after all sandalwood is only indicative of the class

Dohā.

तंदुल सालि सुगंधं अति, परम अखंडित बीन।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन॥ ३॥

Taṇdula sali sugaṇdha ati paramạ akhaṇdita bîna,
Jāssuṇ pûjûṇ parama pada, Deva, S'āstra, Guru, tina!

Tr.—Exceeding fragrant Sāli grains, selected, unbroken, whole,

Therewith I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो : अक्षयपद
प्राप्तये अक्षतान् निर्वपामीत स्वाहा।*

Aum Rhim: Deva, S'āstra, Gurubhyo, akṣhaya pada
prāptayé, akṣhatān nirvapāmîti, svāhā!

Tr.—Aum Rhim: in the name of the Deity, the Scripture, and the Saint, for the attainment of the akshaya pada (Immutable Status), I offer akshatān (rice):

Accomplished!

(iv)

Chhanda.

जे विनयवंत सुभव्य उर अंबुज प्रकाशन भान हैं।
जे एक मुखचारित्र भाषत, त्रिजगमाहिं प्रधान हैं॥
लहि कुंद कमलादिक पहुप, भव भव कुवेदन सों बचूं।
अरंहत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं॥४॥

Je vinayavanta subhavya ura ambuja prakāśana bhāna
hain,
Je eka mukha chāritra bhāṣata trijaga mahiṇ pradhāṇa
haiṇ:

* Instructions—Place some rice in a small salver or plate and offer before the three Heaps thereof in the tray, as the *mantram* terminates in the mystic *soutra*. This procedure is to be observed with respect to all offerings in the ritual. The quantity of rice should be about half an ounce in weight, which should be gently and reverently dropped from the salver into the tray.

Lahi kuṇda kamalādik pahupa, bhava bhava kuvédana saun bachûn,
Arhaṇta, S'ruta, Siddhāṇta, Guru Nirgraṇtha nita pûjā rachûn!

Tr.—What act, like the Sun, to make the hearts of good bhavyas endowed to hearts,

And conjointly proclaim the course of excellent conduct, and are the foremost in the three Worlds,

Taking blossoms and lotuses and buds and other kinds of floral offerings, for Their worship, I escape from the undesirable pain of repeated births and deaths,

Constantly worshipping the Deity, the Scripture of Truth, and the Nirgrantha Saint!

Dohā.

विविध भांति परिमल सुमन, भ्रमर जासु आधीन।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥ ४ ॥

Vividha bhāṇti parimala sumana bhramara jāsu ādhîna,
Jāsaûṇ pûjûṇ parama pada, Deva, S'āstra, Guru, tîna!

Tr.—With many kinds of fragrant flowers, the bee loves to hover over which,—

Therewith I worship the Supreme Ideal,[12] the triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो काम वाण
विध्वंसनाय पुष्पं निर्वपामीति स्वाहा ।*

Aum Hhim: Deva, S'āstra, Gurubhyo, kāma vāṇa vidhvaṇśanāya puṣpam nirvapāmiti, svāhā!

Tr.—Aum Hhim: in the name of the Deity, the Scripture, and the Saint, for the destruction of Cupid's darts, I offer flowers:

Accomplished!

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*INSTRUCTIONS.—Fresh flowers are not actually used in the ritual, as that would mean *himsā* hurting a living being) needlessly. Coloured rice (dyed yellowish red with saffron) is substituted for fresh flowers. These are dropped into the tray from the salver at the moment when the word *svāhā* is pronounced.

Chhanda.

अति सबल मदकंदर्प जाको, क्षुधा उरग अमान है।
दुस्सह भयानक तासु नाशन को, सु गरुड़ समान है॥
उत्तम छहों रस युक्त नित नैवेद्य करि घृत में पचूं।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं॥५॥

Ati sabala mada kaṇdarpa jāko kṣhudâ uraga amāna hai,

Dussaha bhayānaka tāsu nāśana ko su garuḍa samāna hai;

Uttama chhahóṇ rasa yukta nita naivedya kara ghrita maiṇ pachûṇ;

Arhanta, S'ruta, Siddhāṇta, Guru Nirgraṇtha nita pûjā rachûṇ!

Tr.—Terrible is the serpent Hunger, whose sting is overpowering,

For its destruction that which acts like an eagle,[13]

Excellent, combined with the six *rasas,* fried in clarified butter, and made into sweetmeats,—therewith,

Constantly may I worship the Deity, the Scripture and the Nirgrantha Saint!

Dohā.

नाना विधि संयुक्तरस, व्यंजन सरस नवीन।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन॥५॥

Nānā vidhi samyukta rasa vyaṇjana sarasa nawîn,

Jāsauṇ pûjûṇ parama pada, Deva, S'āstra, Guru, tîna.

Tr.—In which are combined, in various ways, the rasas[14]—such toothsome, dainty delicacies.

Therewith I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो क्षुधा रोग विनाशनाय चरूं निर्वपामीति स्वाहा *

Aum Rhim : Deva, S'astra, Gurubhyo, kshudhā roga vināśanāya, charuṇ nirvapāmīti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the destruction of the pain of hunger, I offer sweetmeats :

Accomplished !

(vi)

Chhanda.

जे त्रिजग उद्यम नाश कीने मोहतिमिर महाबली ।
तिहि कर्म घाती ज्ञान दीप प्रकाश जोति प्रभावली ॥
इह भाँति दीप प्रजाल कंचन के सुभाजन में खचूं ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥६॥

Je trijaga udyama nāśa kīne moha timira mahābalī,
Tiha karma ghātī jṇāna dīpa prakāśa joti prabhāvalī,
Iha bhāṇti dīpa prajāla kaṇchana ké subhājana maiṇ khachūṇ ;
Arhaṇta, S'ruta Siddhānta, Guru Nirgraṇtha nita pūjā rachūṇ !

Tr—That overmastering deluding darkness which has destroyed the functioning energy of the living beings in the three Worlds,—

The destroyer of which, inimical karma, is the lustre of the luminous light of the Lamp of Jṇāna :

In this way, lighting a lamp, in a resplendent vessel of gold I place it,

Constantly worshipping the Deity, the Scripture of Truth, and the Nirgrantha Saint !

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* Instructions.—Usually small cocoanut squares are substituted for sweetmeats, for the sake of convenience. The rind should be removed first with a knife, and the white pulp should be cut into small square bits. About a dozen or half-a-dozen of these should be offered at a time The procedure has been described before

Doha.

स्वपर प्रकाशक जोति अति, दीपक तमकरि हीन।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥६॥

Sva-para-prakāśaka joti ati, dîpaka tama kari hîna,

Jāsauṇ pûjûṇ parama pada, Deva, S'āstra, Guru, tîna !

Tr—What is transcendentally illuminative of itself and others, and devoid of smoke—

With such a Light I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो मोहान्धकार विनाशनाय दीपं निर्वपामीति स्वाहा।

Aum Rhim; Deva, S'āstra, Gurubhyo, mohāndhikāra vināśanāya dîpam nirvapāmîti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the destruction of the darkness of delusion, I offer a light :

Accomplished !

(vii)

Chhanda.

जो कर्म ईंधन दहन अग्नि समूह सम उद्धत लसै।
वर धूप तासु सुगन्धिता करि सकल परिमलता हंसै ॥
इह भांति धूप चढ़ाय नित, भव अनल माहिं नहीं पचूं।
अरहंत श्रुत सिद्धान्त गुरु निरग्रंथ नित पूजा रचूं ॥७॥

Jo karma îṇdhana dahana agni samûha sama uddhata lasé,

Vara dhûpa tāsu sugandhitā kara sakala parimalatā haṇsé;

Iha bhāṇti dhûpa charhāya nita bhava anala māhiṇ nahîṇ pachûṇ ;

* Instructions.—Camphor is lighted in a separate receptacle or simply placed in the tray, for a light, with the utterance of *svāhā*

Arhanta, S'ruta Siddhānta, Guru Nirgrantha nita pûjā rachûn.

Tr.—That which consuming the karma-fuel blazes up brilliantly, like a congregation of flames,

Whose fragrance enables all fragrant things to smile with aroma all round,

Offering such incense, may I not fall into the fire of re-births,

Constantly worshipping the Deity, the Scripture of Truth, and the Nirgrantha Saint !

Dohā.

अग्नि माहिं परिमल दहन, चंदनादि गुण लीन ।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥७॥

Agni māhiṇ parimala dahana chandanādi guṇa līna,

Jāsuṇ pûjûṇ parama pada, Deva, S'āstra, Guru, tīna !

Tr.—Throwing into the fire,—incense whose fumes surpass the excellence of sandalwood and the like,

Thus may I worship the Supreme Ideal, the triad of the Deity, the Scripture of Truth, and the Nirgrantha Saint !

Mantram.

ॐ ह्रीं देवशास्त्र गुरुभ्यो अष्ट कर्म विध्वंसनाय धूपं निर्वपामीति स्वाहा । *

Aum Rhim, Deva, S'āstra, Gurubhyo, aṣṭa karma vidhvansanāya dhûpaṃ nirvapāmīti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the destruction of the eight kinds of karmas, I offer incense :

Accomplished !

* INSTRUCTIONS.—Incense is burned in an incense burner. If thi be impossible, place it in the tray in the manner described.

Chhanda.

लोचन सुरसना घ्रान उर, उत्साह के करतार हैं।
मोपै न उपमा जाय वरणी, सकल फल गुणसार हैं॥
सो फल चढ़ावत अर्थ पूरन, परम अमृतरस सचूं।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं॥८॥

Lochana surasanā ghrāna ura utasāha ke karatāra hain,

Mo pe na upamā jāya varṇi sakala phala guṉasāra hain;

So phala charāwata artha pûrana, parama, amrita rasa sachûṇ,

Arhaṇta, S'ruta, Siddhāṇta, Guru Nirgraṇtha nita pûjā rachûṇ!

Tr.—Which excite the enthusiasm of sight, taste, smell, and of the heart,—
I am unable to find a parallel, they are the repositories of all excellences,
Offering such fruit, for the accomplishment of the Great Ideal, may I enjoy the most excellent of ambrosias,
Constantly worshipping the Deity, the Scripture of Truth, and the Nirgrantha Saint!

Doha.

जे प्रधान फल फल विषै, पंचकरण रस लीन।
जासों पूजूं परम पद, देव शास्त्र गुरु तीन॥८॥

Je pradhāna phala phala viṣaya, panchakaraṉa rasa lîna,

Jāsuṇ pûjûṇ parama pada, Deva, Sāstra, Guru, tîna!

Tr.—The fruits that are best of their kind, that are the cause of delight to the five senses—
Therewith I worship the Supreme Ideal, the triad of the Deity, the Scripture, and Saint!

Mantram

ॐ ह्रीं देवशास्त्र गुरुभ्यो मोक्षफल प्राप्तये फलं निर्वपामीति स्वाहा ।

Aum Rhim: Deva, S'āstra, Gurubhyo, moksha phala prāptaye phalam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the attainment of the moksha phala (fruit), I offer fruit :

Accomplished !

(ARGHYAM).

Chhanda.

जल परम उज्ज्वल गंध अक्षत, पुष्प चरु दीपक धरूं ।
वर धूप निरमल फल विविध, बहुजनम के पातक हरूं ॥
इह भांति अर्घ चढ़ाय नित भवि, करत शिव पंकति मचूं ।
अरहंतश्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥६॥

Jala parama ujjvala, gandha, akṣhata puṣpa, charu, dîpaka dharûṇ,

Vara dhûpa nirmala, phala vividha, bahu janama ké pātaka harûṇ,

Iha bhāṇti argha charhāya nita, bhavi, karata shiva paṇkati machûṇ ;

Arhanta, Sruta Siddāhnta, Guru Nirgrantha nita pûjā rachûṇ !

Tr.—Water that is supremely lustrous, sandalwood, rice, flowers, sweetmeats, light, I place—

And incense of pure fragrance, and fruits of various sorts—thus sins of many a life I eradicate :

In this manner, offering arghyam[15] daily, may I ascend the steps that lead to the heights of Moksha,

Constantly worshipping the Deity, the Scripture of Truth, and the Nirgrantha Saint !

INSTRUCTIONS.—Substitute dry fruit, *e g.*, almonds, a whole cocoanut, and the like, for fresh fruit, to avoid *himsā*. Place it reverently in the tray, meditating on the glory of the Liberated Soul in *moksha*, which is the devotee's Ideal. Appropriate similar thoughts are to be entertained in the mind when offering other articles.

Dohā.

वसुविधि अर्घ संजोयके, अति उछाह मनकीन।
जासों पूजूं परमपद, देव शास्त्र गुरु तीन ॥९॥

Vasu vidhi arghya sanjoya ke, ati uchhāh mana kīna,
Jāsaun pûjûn parama pada, Deva, S'āstra, Guru, tīna!

Tr.—Combining the arghya in various ways, full of enthusiasm, unbounded,

Thus I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint!

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो अनर्घपद प्राप्तये अर्घ्यंनिर्वपामीति स्वाहा।

Aum Rhim: Deva, S'āstra, Gurubhyo, anarghya pada prāptayé, arghyam nirvapāmíti, svāhā!

Tr.—Aum Rhim: in the name of the Deity, the Scripture, and the Saint, for the attainment of the indestructible Status, I offer Arghyam:

Accomplished!

THE JAYAMĀLĀ (GARLAND OF VICTORY).

Dohā,

देव शास्त्र गुरु रतन शुभ, तीन रतन करतार।
भिन्न भिन्न कहुं आरती, अल्प सुगुण विस्तार ॥१॥

Deva, S'āstra, Guru, ratana śubha, tīna ratana karatāra:

Bhinna bhinna kahûn ārati, alpa suguṇa vistāra!

Tr.—The Deity, the Scripture, and the Saint, Auspicious Gems, the Source of Jewels three[16]:

Separately, shall I chant Their praises briefly; (for otherwise) Their Divine attributes are very many!

· INSTRUCTIONS—All the eight articles combined constitute an *arghya*. They are to be mixed in the small salver and then offered. Water is used in very very small quantities in mixing *anarghya*, and generally omitted altogether.

चउ कर्म की त्रेसठ प्रकृति नाशि, जीते अष्टादश दोषराशि ।

1. Chau karma kî trèsaṭh prakriti nāśi ; jîtè aṣṭādaśa doṣa rāśi !

Tr.—Who has destroyed sixty-three energies of the four[17] karmas :

Who has overcome the class of eighteen defects !

जे परम सुगुण हैं अनन्त धीर, कहवत के छयालिस गुण गंम्भीर ॥

2. Je parama suguṇa haiṇ anaṇta dhira : kahawata kè chhayālisa guṇa gambhira !

Tr.—Who is endowed with what are the most excellent of virtues : whose number is infinite :

Though only forty-six[18] of the Supreme attributes are referred to ordinarily !

शुभ समवशरण शोभा अपार । शत इन्द्र नमत कर सीस धार ।

3. S'ubha samavaśaraṇa śobhâ apāra : śata Indra namata kara sîsa dhāra :

Tr.—Seated in the auspicious Samavaśarana[19], with glory indescribable :

One hundred Indras[20] worshipping, bowing their heads !

देवाधिदेव अरहंत देव, वंदों मन वचतन करि सुसेव ॥

4. Devâdhi-Deva Arhaṇta Deva : vaṇdauṇ mana, vacha, tana kara su-seva !

Tr.—The God of gods, the God Arhaṇta :

Him I wórship with purity of the mind, speech, and the body !

जिनकी ध्वनि है ओंकार रूप, निर अक्षर मय महिमा अनूप ।

5. Jinkî dhvani hai aumkāra rûpa ; nira-akṣhara-maya mahimā anûpa !

Tr.—Whose Speech is possessed of the form of the aumkāra[21] ;

Devoid of letters, full of wonder, unparalleled !

दशअष्ट महाभाषा समेत, लघु भाषा सात शतक सुचेत ॥

6.—Daśa-aṣta mahā-bhāṣā sameta; laghu bhāṣa sāta śataka sucheta!

Tr.— Comprising eighteen principal languages,
Seven hundred smaller tongues embracing.

सोस्याद्वाद मय सप्त भङ्ग, गणधर गूंथे बारह सुअङ्ग।

7.—So Syādavāda-maya sapta bhaṇga: Gaṇadhara gûṇthaiṇ bārah so Aṇga!

Tr.—That has the form of the seven-branched Syāda vāda,

Which the Gaṇadharas[22] weave into twelve Aṇgas[23]!

रवि शशि न हरै सो तम हराय, सो शास्त्र नमूं बहु प्रीति ल्याय ॥

8.—Ravi Sáśi na haré so tama harāya: so Sāstara namûú, bahu prîti lyāya!

Tr.—The Scripture destroys the darkness that the Sun and the Moon are powerless to disperse:

To that Scripture I bow with great veneration!

गुरु आचारज उवझाय साधु, तन नगन रतनत्रयनिधि अगाध।

9.—Guru, Âchāraja, Uvajhāya, Sādhu; tana nagana, ratnatraya-nidhi agādha!

Tr.—The Guru, the Âchārya[24], the Upādhyāya[25], or the Muni[26]—

The body undraped, treasures of triple jewels, immeasurable!

संसार देह वैरागधार, निरवांछि तपैं शिवपद निहार ॥

10.—Sanṣāra deha vairāga dhāra; niravāṇchhi ṭapaiṇ Shivapada nihāra!

Tr.—Detached from the world and the (physical) body:

Practising asceticism, expecting no reward, with the eye on the Supreme Status!

गुण छत्तीस पच्चिस आठ बीस, भव तारन तरन जिहाज ईस ।

11.—Guṇa chhatisa, pachchisa, āṭha-visa ; bhava tārana tarana jihāja isa !

Tr.—Endowed with special virtues, numbering thirty-six, twenty and twenty-eight (respectively) :

They are like a ship to enable souls to cross the Sea of Re-births !

गुरु की महिमा वरनी न जाय, गुरु नाम जपूं मन वचन काय॥

Guru kī mahimā varâni na jāye : Guru nāma japûṇ mana, vachana, kāya !

Tr.—The Glory of the Guru cannot be described !

I recite the name of the Guru, with the purity of the mind, speech, and the body !

Soraṭṭhā.

कीजे शक्ति प्रमान, शक्ति विना सरधा धरै ।

'द्यानत, सरधावान, अजर अमर पद भोगवै ॥

Kījé śakti pramāṇa, śakti binā śradhā dharé :

Dyānata ! sradhāvāna ajara amara pada bhogawé !

Tr.—Perform worship to the fullest of your ability : those unable to do so, should fill their hearts with Faith !

O Dyanata ! the faithful even enjoy the unaging, death less Status !

Mantram.

ॐ ह्रीं देव शास्त्रगुरुभ्यो महार्घ्यं निर्वपामीति स्वाहा ।

Aum Rhim : Deva, Sāstra, Gurubhyo, mahārghyam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, offer the maha[27]-arghyam !

Accomplished [28] !

INSTRUCTIONS.—The *maha-arghyam* consists of all that is left of the eight articles. All this is offered up at once at the end.

S'ri S'ānti Pātha.

Chaupāī.

शान्तिनाथ मुख शशि उनहारी, शील गुणव्रत संयम धारी।
लखन एक सौ आठ बिराजैं, निरखत नैन कमल दल लाजैं॥
पंचम चक्रवर्ती पद्धारीं, सोलम तीर्थंकर सुखकारी।
इन्द्र नरेन्द्र पूजैं जिन नायक, नमूं शान्ति हित, शान्ति विधायक॥
दिव्य विटप पहुपन की बरसा, दुन्दुभि आसन वाणी सरसा।
छत्र चमर भामंडल भारी, एह तव प्रातिहार्य मनहारी॥
शान्ति जिनेस शान्ति सुखदायी, जगत पूज्य पूजों सिरनायी।
परम शान्ति दीजे हम सबको, पढ़ैं तिन्हैं पुनि चार संघ को॥

S'āntinātha mukha śaśi unahāri, śilaguṇavrata saṇyama dhārî !

Lakhana ek sau āṭha birājaiṇ ; nirakhata naina kamala dala lājaiṇ !

Paṇchama chakravartî padadhārî ; solama Tirthamkara sukhakārî !

Indra Narēndra pujaiṇ Jina-nāyaka ; namauṇ S'āṇti hita, S'āṇti Vidhāyaka !

Divya viṭapa pahupana kî barasā ; dundabhi, āsana, vāṇî sarasā !

Chhatara chamara bhāmandala bhārî ; eha tava pratihārya manahārî !

Sāṇti Jineśa, śāṇti sukhadāyî ; jagata pujya, pujauṇ śiranayî !

Parama śāṇti dîjé hama sabako ; paṛhaiṇ tinheṇ, puni chāra saṇgha ko !

Translation.

O Śant iNatha ! O Thou with a face radiant like the Moon's. Thou Support of Virtues, Restraints and Dispassionateness !

Endowed with one hundred and eight auspicious bodily marks!
Lotuses blush on beholding Thine eyes!
Fifth Chakravarti art Thou; the Source of Joy, Tîrthamakara sixteenth!
Worshipped by Kings of Devas and men; O foremost of Jinas!
To Śānti's Fountain, Śānti Jinendra, I bow for mine own Śānti [29]!
The Miraculous Tree, the showering of heavenly Flowers,
Celestial Drums, the Throne Divine, and Speech that is mellifluent?
The Chhatars, Chamara, and the precious Halo of Light?
These insignia of Thine are heart alluring!
O Śānti, King of Jinas, the Bestower of Śānti!
I worship Thee, Worshipped of the World, bowing the head!
Grant Śānti Supreme to us all!
To those who recite this pātha, and to the four kinds of the sángha [30]!

Vasanta Tilakā.

पूजें जिन्हें मुकट हार किरीट लाके,
इन्द्रादि देव अरु पूज्य पदाब्ज जाके!
सो शान्तिनाथ वर वंशजगत् प्रदीप,
मेरे लिये करें शान्ति सदा अनूप!

Pûṇjaiṇ jinheṇ mukaṭa, hāra, kirîṭa lāké—
Indrādi deva aru pûjya padāvaja jākè!
So Śāṇtināth vara vaṇśajagatpradîpa,
Méré liyê kāre-hiṇ śāṇti sadā anûpa!

Translation.

With crown, wreath and chaplet, *whom Indra and other devas worship*—That Śānti Nātha, of Noble Descent, the Light of the World, may ever grant me Śānti unexcelled!

Indravajrā.

संपूजकों को प्रति पालकों को। यतीन को और यतिनायकों को॥
राजा प्रजा राष्ट्र सुदेश को ले। कीजै सुखी हे जिन शांति को दे॥

Sampūjakoṇ ko pratipālakoṇ ko : Yatīna ko aūra
Yatināyakoṇ ko :
Rājā prajā rāṣtra sudeśa ko le : kīje sukhī hé Jina !
śānti ko de !

Translation.

Worshippers, protectors, saints, acharyas,
The king, the kingdom : the populace : the empire and the land (country)—
On these O Jina ! bestow Thine Śānti !

Sūragdharū.

होवै सारी प्रजा को सुख बलयुत हो धर्म धारी नरेशा।
होवै वर्षा समय पै तिलभर न रहे व्याधियों का अंदेशा॥
होवै चोरी न जारी सुसमय वर्तें, हो न दुष्काल भारी।
सारेही देश धारैं जिनवर वृष को, जो सदा सौख्यकारी॥

Howai sārī prajā ko sukha, balayuta ho dharmadhārī
nareśā !
Howè varṣā samaya pé, tila bhara na rahè vyādhiyoṇ
kā aṇdeśā !
Howe chorī, na jārī, susamaya varatai, ho na duṣkāla
bhārī !
Sare hī deśa dharaiṇ Jinawara vriṣa ko, jo sadā
saukhya-kārī !

Translation.

May the whole of the populace be happy ! Imbued with Dharma, may the king grow strong !

May rains fall in proper seasons ! May the fear of disease disappear !

May there be no thefts, nor abductions ! Plentiful may the harvests be, no droughts calamitous !

May the whole world follow the Jinawara's Faith, the Eternal Fount of Joy!

Dohā.

घाति कर्म जिन नाश करि, पायो केवल राज।
शान्ति करो सब जगत में, ऋषभादिक जिन राज॥

Ghāti karma jina nāśa kari pāyo kevala rāja,
Śānti karo saba jagat main, Rishabhādika Jinarāja!

Translation.

By destroying Their ghātiya[31] karmas, who attained to the Empire (Glory) of Omniscience.

May such Jina-Kings, Rishabha and others, grant that there be Peace in the whole world!

Mandakrāntā.

शास्त्रों का हो पठन सुखदा, लाभ सत्संगति का।
सद्वृत्तों का सुजस कहके, दोष ढाकूं सभी का॥
बोलूं प्यारे वचन हितके, आपका रूप ध्याऊँ।
तौलों सेऊँ चरण जिनके, मोक्ष जौलों न पाऊँ।

Śāstroṇ kā ho paṭhana sukhadā, lābha satsangati kā:
Sadvriṭṭoṇ kā sujasa kaha ké, doṣa dhākûṇ sabhi kā!
Bolûṇ pyāre vachana hita ke, āpakā rûpa dhyāyûṇ!
Taulauṇ seyuṇ chraṇa jina ké, mokṣha jaulauṇ na payûṇ!

Translation.

May I remain engaged in the study, delightful, of the Sacred Lore; the Satsanga[32] of the virtuous obtain!

May I chant the virtues of saints, not mentioning the faults of men!

May I utter only helpful speech: contemplate my real Self!

The Feet of the Jina may I worship, till moksha I do obtain!

Āryyā.

तव पद मेरे हिय में, मम हिय तेरे पुनीत चरणों में ।
तव लों लीन रहो प्रभू ! जवलों पाया न मुक्ति पद मैंने ॥
अक्षर पद मात्रा से दूषित जो कुछ कहा गया मुझसे ।
क्षमा करौ प्रभू ! सो सब करुणा कर पुनि छुड़ाओ भव दुःख से ॥
हे जगत बंधु जिनेश्वर ! पाऊँ तव चरण शरण बलिहारी ।
मरण समाधि सुदुर्लभ, कर्मों का क्षय, सुबोध सुखकारी ॥

Tava pada méré hiya maiṇ, mama hiya téré punīta charanoṇ maiṇ :
Tavalaûṇ līna raho Prabhû ! jabalaûṇ pāyā na mukti pada maiṇ ne !
Akṣhara, pada, mātrā se dûṣita jo kuchha kahā gayā mujhsé,
Kṣhamā karau Prabhû! so saba, karuṇā kara puni chhurāyu bhava dukha se !
Hé Jagabāṇdhu Jineśvara ! pāyûṇ tava charaṇa śaraṇa balihārī !
Maraṇa samādhi, suduralabha, karmoṇ kā kṣhai, subodha sukhakārī !

Translation.

Thine Feet (be engraven) in mine Heart, mine Heart be at Thine Holy Feet !

Thus may I remain absorbed, so long O Master ! as I attain not to Mukti Pada the Moksha Status !

Whatever has been recited by me in a defective manner, in regard to a letter, a word, or a syllable,

O Master ! Forgive all that, and grant me release from the pain of repeated births and deaths !

O Friend of the World ! O Jineśvara ! may I obtain the protection of thine Feet,—I pray Thee—

The Death in the Samādhi form so very difficult to obtain, the destruction of karmas, and the joyous Self-realization !

INSTRUCTION —[Here meditate, reciting Namokāra Mantra nine times.]

बिन जाने वा जानके रही चूक जो कोइ ।
तव प्रसाद तें परम गुरु ! सो सब पूरण होइ ॥
पूजन विधि जानौं नहीं, नहिं जानौं आह्वान ।
और विसर्जन हू नहीं, क्षमा करो भगवान ॥
मंत्रहीन धनहीन हूँ, क्रियाहीन जिन देव ।
क्षमा करौ राखौ मुझे, देउ चरण की सेव ॥
आए जो जो देवगण, पूजौं भक्ति प्रमान ।
सो अब जावहु कृपा कर, अपने अपने थान ॥

Bina jāné wā jānake rahī chūka jo koye:
Tavā prasāda taiṇ Parama Guru! so saba pūraṇa hoye!
Pūjana vidhi jānāūṇ nahiṇ, nahiṇ jānāūṇ āhvāna,
Aura visarjana hū nahiṇ, kshimā karau Bhagawān!
Mantrahīna, dhanahīna hūṇ, kriyāhīna Jina Deva!
Kshimā karau rākhan mujhe, dehu Charana kī seva!
Ayé jo jo Deva gaṇa, pujaūṇ bhakti pramāna:
So aba jawohu kripa kara, apane apane thāna!

Translation.

Consciously or unconsciously, whatever deficiencies have occurred (in Thine worship)!

By thine Grace O Great Master! may these all be accomplished!

Ignorant am I of the ceremonious ritual, ignorant of invocation, too,

Ignorant I also am of visarajana (proper method of dispersal): forgive me O Bhagawān Lord)!

O Jinadeva! I am lacking in the knowledge of Mantras, the worldly pelf, and also in respect of energy!

Do Thou forgive me, protect me and grant me the privilege of worshipping Thine Feet!

The Devas all that arrived: Ye have I worshipped, according to the measure of my devotion:

May you now retire each to His Place!

(१) तुम तरन तारन भव निवारन, भविक मन आनंदनो।
श्रीनाभिनन्दन जगत वन्दन, आदिनाथ निरञ्जनो ॥

Tuma tarana tārana bhava nivārana bhavika mana ānandano ;
S'rî Nābhinandana jagata bandana. Âdi Nātha niraṇj-ano !

Tr.—Thou who enablest the souls to cross the Ocean of Death, art the destroyer of rebirths, and the cause of delight to the hearts of the bhavyas,

Rājā Nabhirāya's Son, the worshipped of the World ; O, Àdi Nātha thou art devoid of impurity!

(२). तुम आदिनाथ अनादि सेऊं, सेय पद पूजा करूं।
कैलास गिरि पर रिषभजिनवर, पद कमल हिरदै धरूं ॥

Tuma Âdi Nātha anādi seyûṇ, seya Pada pûja karûṇ ;
Kailāśagiri para Rishabha jinawara, pada kamala hṛi-daya dharûṇ !

Tr.—I worship Thee, Âdi Nātha, the Beginningless! worshipping Thee,

I worship the Worshipful Status!

On the top of the Kailaśagiri abided Risābaha, the best of the Jinas—

I instal His Feet in my heart !

(३) तुम अजितनाथ अजीत जीते अष्ट कर्म महावली।
यह विरद सुनकर सरन आयेा, कृपा कीजे नाथजी ॥

Tuma Ajita Nātha ajîta, jîte asta karama mahābalî ;
Eha virada sunkara sarana āyo, kripā kîje Nāthajî !

Tr.—Thou Ajita Nātha, unconquerable! Thou hast conquered the eight karmas, warriors great :

Hearing thine Fame, I have sought thine Protection, be Thou gracious unto me!

(४) तुम चन्द्र वदन सुचन्द्र लच्छन, चन्द्रपुरि परमेश्वरो ।
महासेन नन्दन, जगत वंदन, चन्द्रनाथ जिनेश्वरो ॥

Tuma chandra badana, suchandra lakshana, Chandrapuri parameśvaro ;

Mahā Saina nandana, jagata vaṇdana, Chandra Nātha, Jineśvaro !

Tr.—O Thou with body like the Moon, endowed with Moon-like Excellences, the Lord of Chandrapuri !

O Chandra Nātha, Mahā Saina's Son, the worshipped of the World !

(५) तुम शांति पांच कल्याण पूजों, सुद्ध मन वचकाय जू ।
दुर्भिक्ष, चोरी पाप नाशन, विघन जाय पलाय जू ॥

Tuma Śānti pāṇcha kalyāna pûjauṇ śuddha, mana, vacha, koya jû :

Durabhiksha, chorî, pāpa nāśana, bighna jāye palāye jû !

Tr.—O Śānti Nātha ! I worship Thine five kalynakas [31], with the purity of the mind, speech, and the body ;

Thou art the warder of drought, theft, and evil, and the remover of trouble !

(६ ७) तुम बालब्रह्म विवेक सागर, भव्य कमल विकाशनो ।
श्री नेमिनाथ पवित्र दिनकर, पाप तिमिर विनाशनो ॥
जिन तजी राजुल राजकन्या, काम सेन्या वश करी ।
चारित्र रथ चढ़ि भए दूलह, जाय शिवरमणी वरी ॥

Tuma bālabrahma viveka-sāgara bhavya kamala vikāśano :

Srî Nemi Nātha pawitra dinkara, pāpa timira vināśano !

Jina tajî Rājula rāja-kanyā, kāma-sainā vaśa karî ;

Chāritra ratha charhi bhaye dûlaha, jāye Shivaramenî varî !

Tr.—O Thou Child-Celibate, the Ocean of Wisdom, the Light that opens out the lotus of the Bhavya's heart

O Nemi Nātha, the Sun Divine, Destroyer of sin!

Who gave up Rājula, Princess Fair, Cupid's hosts destroyed!

Then, mounting on the chariot of [Right] Action, Shivar-amanī [34] subjugated!

(८-६) कंदर्प दर्प सुसर्प लच्छण, कमठ शठ निर्मद कियेा।
अश्वसेन नन्दन जगत वन्दन, सकल संघ मंगल कियेा॥
जिन धरी बालकपणे दीक्षा, कमठ मान विदार कै।
श्री पार्श्वनाथ जिनेन्द्र के पद, मैं नमों सिरधार कै॥

Kandarpa darpa susarpa lachchhana, Kamaṭha śaṭha nirmada kiyo;

Aśva-Saina-nandana jagata-vandana, sakala, sangha mangala kiyo!

Jina dharī bālaka panai dīkshā, Kamaṭha māna vidāra ke;

S'rī Pārśva Nātha Jinendra ke pada main namaûn śira dhāra ke!

Tr.—The Destroyer of failings and pride, distinguished with the beautiful mark of a serpent, Thou humbledst the pride of the vile Kamaṭtha [35]!

O Thou, Aśva Saina's Son, the worshipped of the World, Thou then delightest the hearts of the whole community!

Who in childhood entered sannyāsa, having brought low the pride of Kamaṭtha!

I worship the Feet of Pārśva Jinendra, touching the ground with the forehead!

(१०) तुम कर्मघाता मेाखदाता, दीन जानि दया करो।
सिद्धार्थनन्दन जगतवन्दन, महावीर जिनेश्वरो॥

Tuma karma-ghātā, moksha-dātā, dīna jāna dayā karó:
Siddhārthanandan jagata-vandana, Mahāvīra Jineś-varo!

Tr.—O Thou, Destroyer of Karmas, Grantor of Moksha! be gracious unto thy lowly devotee!

O, Siddhārtha's Son, the Worshipped of the World, Mahāvīra Jinesvara!

(११) त्रय छत्र सोहै सुर नर मोहै, वीनती अब धारिये।
कर जोड़ सेवक वीनवै प्रभु, आवागमन निवारिये॥

Traya chhatra sohai, sura nara mohai, vīnatī aba dhāriye!

Kara joṛa sevaka vīnave Prabhu:—avāgamana nivāriye!

Tr.—Triple chhatras revolve gracefully over Thine head, alluring devas and men! Do Thou now accept mine prayer!

With folded hands, thy devotee prayeth: Lord! break up the chain of re-births!

(१२) अब होउ भव भव स्वामि मेरे, मैं सदा सेवक रहों।
कर जोड़ यो वरदान मांगों, मोक्षफल जावत लहों॥

Aba howo bhava bhava swāmi mere, maiṇ sadā sevaka rahauṇ!

Kara jori Yo baradāna mangūṇ, moksha phala jāwata lehauṇ!

Tr.—Be now mine Master, life after life: may I ever a worshipper be!

With folded hands, I beseech this boon, till moksha is attained by me!

(१३) जो एक माहीं एक राजै, एक माहीं अनेकनो।
इक अनेक की नहीं संख्या, नमों सिद्ध निरंजनो॥

Jo ek māhīṇ eka rājai, eka māhīṇ anekano:
Ika aneka kī nahīṇ saṇkhyā, namo Siddha niranjano!

Tr.—What is one in one; many in one [36] as well!

There is no counting of the one or the many: salutation -freed Siddhas!

Chaupāi.

मैं तुम चरण कमल गुण गाय । बहु बिधि भक्ति करी मन लाय ॥
जनम जनम प्रभु पाऊं तोहि । यह सेवा फल दीजे मोहि ।

Main tuma charaṇa kamala guṇa gāye ; Bahu vidhi bhakti karī mana lāye !
Janama janama Prabhu ! pawûṇ tohi ! eha sevā phala dīje mohi !

Tr.—I have praised the virtues of Thine Lotus Feet !
With mind concentrated, have I worshipped Thee in various ways !
May I obtain Thee (*i e.*, be Thy devotee), life after life !
Grant this reward of worship to me !

कृपा तिहारी ऐसी होय । जामन मरन मिटावो मोय ।
बार बार मैं विनती करूं । तुम सेवत भवसागर तरूं ॥

Kripā tehāri aisī hoye ! Jāmana marana mitāwo moye !
Bāra bāra main vinitī Karûṇ : Tuma sevata bhava sāgara tarûṇ !

Tr.—May thus Thine graciousness extend :
Mine cycle of births and deaths cut short !
Again and again I utter the prayer,
Worshipping Thee, I shall reach the other Shore !

नाम लेत सब दुःख मिट जाय । तुम दर्शन देख्यो प्रभु आय ॥
तुम हो प्रभु देवन के देव । मैं तो करूं चरण तव सेव ॥

Nāma leta saba dukha miṭa jāye: Tuma darśana dékhyo Prabhu ! āye !
Tuma ho Prabhu ! devana ke deva ! Main tau karaûṇ charaṇa tava seva !

Tr.—The merest utterance of Thine name, puts an end to all kinds of pain !
O, Master ! I have beholden Thine Grace this day !
Thou art the God of Gods, O Master !
Thine Feet I worship, therefore !

मैं आयो पूजन के काज। मेरो जन्म सफल भयो आज॥
पूजा करकै नवाऊं शीस। मो अपराध क्षमहु जगदीश॥

Main āyó pûjana ke kāja: Mero janama saphala bhayo āja!
Pûjā karake navāwun śīśa! Mo aparādha chhamahu Jagdīśa!

Tr.—That this day I have worshipped Thee,—
Mine life's purpose is thus fulfilled!
I bow mine head, venerating Thee:
Mine sins be cancelled, O, Jagadīśa!

Final Adoration.

सुख देना दुख मेटना, यही तुम्हारी बान।
मो गरीब की बीनती, सुन लीजे भगवान॥
जैसी महिमा तुम विषै, और धरै नहिं कोय॥
सूरज में जो ज्योति है, तारन में नहिं सोय।
नाथ तिहारे नामतें, अघ छिन मांहिं पलाय।
ज्यों दिनकर परकाश तें, अंधकार मिट जाय॥
बहुत प्रशंसा क्या करूं, मैं प्रभु बहुत अजान।
पूजा विधि जानूं नहीं, सरन राखि भगवान॥

Sukha denā, dukha meṭanā, ehi tumhārī bāna:
Mo garība kī vinitī, suna lījé Bhagawān!
Jaisī mahimā tuma viṣai, aura dharai nahin koye,
Sûraja main jo joti hai, tārana main nahin soye,
Nātha tihāre nāma tain agha chhina māhin palāya,
Jyon dinkara prakāsha tain andhakāra miṭa jāye!
Bahuta praśansā kyā karûn, main Prabhu! bahuta ajāna;
Pûjā bidhi Jānûn nahīn, saran rākhi Bhagwān!

Translation.

The conferring of happiness, the taking away of pain—this (these) is Thine habit!

The prayer of this lowly me; may Thou hear O'Lord!

The Glory that appertains to Thee, none else is endowed therewith!

[For naturally] the Light that is in the Sun is not to be found in the stars!

O, Master! troubles are dispersed in a moment, by the mere mention of Thine Name!

As darkness is dispersed by the Light of the Sun!

What more can I say, for I am very ignorant O Lord!

My prayer only is that not knowing the method of Thine Worship: let me abide in Thine Protection!

THE END.

Notes

1. GURU—Literally, the preceptor, here the Saint, inasmuch as the Jaina preceptor is really the Saint.

2. MUKTIPUR.—Literally, the city of Salvation, the Abode of the Liberated Souls.

3. BHAVYAS.—Those that have the realizable potentiality of Divinity, as distinguished from those that have the potentiality of Divinity, but of the unrealizable type.

4. SARASUTI.—The Goddess of Knowledge, metaphorically; in reality, the Teaching of the Omniscient Arhanta.

5. SAMVAUṢAT, VAṢAT RHIM.—Specific terms of the Māntra Śāstra which are untranslatable.

6. AUM.—Also written Om, an abbreviation for the names of five kinds of Holy Saints, including the God Arhanta, and the Liberated Soul, that is, Siddha.

7. SURAPATI.—The King of the Devas (residents of the heaven-worlds).

8. URAGA.—The King of the lower Devas of the nether worlds (Pātāla Loka).

9. KSHIRA SAMUDRA.—An ultra-geographical ocean, whose water is like milk.

10. OCEAN OF BIRTHS AND DEATHS.—The cycle of transmigration

11. JATHARATHA.—Literally, true to nature.

12. PARAMA PADA.—Literally the Supreme Status, hence the Supreme Ideal.

13. GARUDA.—The devourer of serpents, hence the devourer of the craving of hund.

14. RASAS.—Things which impart relish to food. These are six, namely, milk, curds, ghee (clarified butter), oil, sugar, and salt. The rasas are also used at times in the sense of flavour, pungent, sour, acid, and the like.

15. ARGHYAM.—Offering composed of all the eight articles, water, sandal-wood paste, and the like.

16. JEWELS THREE.—Right Faith, Right Knowledge, and Right Conduct, are termed triple jewels in the Jaina literature.

17. THE FOUR KARMAS.—The reference is to the four inimical kinds of karmas that obstruct and interfere with the soul's natural functions of Knowledge, Perception, and the like.

18. FORTY-SIX.—The number of the principal attributes of the God Arhanta, which are described in Jaina Scriptures.

19. SAMAVASARANA.—The Divine Pavilion or Assembly Hall where the Arhanta preaches the doctrines of the Faith.

20. INDRA.—The King of the Devas (residents of the Celestial regions).

21. AUMKARA,—Having the sound resembling the sound of aum.

22. GANADHARAS.—The immediate principal immediate or direct disciples of the Arhanta, and therefore the heads of the entire community of Saints.

23. ANGAS.—The Jaina Literature comprised twelve principal departments of knowledge which were termed Angas.

1. Achāraja.—The head of the Community of Saints.

; Upādhyāya.—The saintly Teacher of Saints.

5. Muni.—The ordinary Saint.

7. Mahā.—The great, or final.

; Svāhā.—This word is generally not translated, but the translation here seems to accord with the principle of self-advancement that apparently underlie all forms of ritual, properly so-called.

). S'ānti.—Happiness; Bliss; Peace.

). Sangha.—Community. The Sangha is fourfold as follows:—

(*i*) Saints
(*ii*) Nuns.
(*iii*) Householders.
(*iv*) Female householders.

1. Ghātiya Karmas.—The four kinds of Karmas which obstruct the soul's natural functions in respect of Knowledge, Perception, Proper Beliefs and Freedom of Action, are termed *ghātiya* (obstructive) Karmas.

2. Satsanga.—Company, Association.

3. Kalyāṇakas.—The following five incidents in the life of a Tirthamkara are called Kalyānakas:—

(*i*) conception,
(*ii*) birth,
(*iii*) adoption of the saintly life,
(*iv*) acquisition of Omniscience, and
(*v*) Nirvāna.

4 Sivaramaṇī —Moksha (salvation) personified as a lady.

35. KAMATTHA.—An old relentless enemy of the 23rd Tirthamkara, who unsuccessfully tried to cause disturbance when the Tirthamkara, while yet only a saint, was engaged in holy self-contemplation. Kamattha was put to flight ultimately by the Nāga Kumārī nymph Padmāvatī, and her consort, who hurriedly came to protect the benefactor of their previous life, who really incurred Kamattha's enmity, in trying to save them from destruction at his hands.

36. ONE AND MANY.—One in respect of their status and many in that of number. This is the case with Liberated Souls.

APPENDIX

The Sanskrit Text.

ॐ जय जय जय । नमोऽस्तु नमोऽस्तु नमोऽस्तु ।
णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं ।
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ॥
ॐ अनादि मूलमंत्रेभ्यो नमः ।
(पुष्पाञ्जलिं क्षिपेति ।)

चत्तारि मंगलं—अरिहंत मंगलं, सिद्ध मंगलं, साहू मंगलं, केवलि पण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा—अरिहंत लोगुत्तमा, सिद्ध लोगुत्तमा, साहू लोगुत्तमा, केवलिपण्णत्तो धम्मो लोगुत्तमा ।

चत्तारि सरणंपव्वज्जामि—अरिहंत सरणं पव्वज्जामि, सिद्ध सरणं पव्वज्जामि, साहु सरणं पव्वज्जामि, केवलिपण्णत्तो धम्मो सरणं पव्वज्जामि ।

ॐ नमोऽर्हते स्वाहा । (पुष्पाञ्जलिं क्षिपेति ।)

अपवित्रः पवित्रो वा सुस्थितो दुःस्थितोऽपिवा ।
ध्यायेत्पञ्चनमस्कारं सर्वपापैः प्रमुच्यते ॥१॥

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपिवा ।
यःस्मरेत्परमात्मानं स वाह्याभ्यन्तरेशुचिः ॥२॥

अपराजितमंत्रोऽयं सर्वविघ्नविनाशनः ।
मङ्गलेषु च सर्वेषु प्रथमं मङ्गलं मतः ॥३॥
एसो पंचणमोयारो सव्वपावप्पणासणो ।
मंगलाणं च सव्वेसिं, पढमं होइ मंगलं ॥४॥
अर्हमित्यक्षरं ब्रह्म वाचकं परमेष्ठिनः ।
सिद्धचक्रस्य सद्बीजं सर्वतः प्रणमाम्यहम् ॥५॥
कर्माष्टक विनिर्मुक्तं मोक्षलक्ष्मी निकेतनम् ।
सम्यक्त्वादि गुणोपेतं सिद्धचक्रं नमाम्यहम् ॥६॥

पुष्पाञ्जलिं क्षिपेति ॥

उदक चन्दन तन्दुल पुष्पकैश्चरुसुदीप सुधूप फलार्घ्यकैः ।
धवल मङ्गलु गानरवाकुले जिनगृहे जिननाथ महं यजे ॥७॥

ॐ श्रीभगवज्जिनसहस्रनामेभ्योऽर्घ्यं निर्वपामीति स्वाहा ।

श्रीमज्जिनेन्द्रमभिवन्द्य जगत्त्रयेशंस्याद्वाद नायकमनन्त चतुष्टयार्हम् ।
श्रीमूलसंघ सुदृशां सुकृतैकहेतुर्जैनेन्द्र यज्ञविधिरेषु मयाऽभिधायि ॥८॥
स्वस्ति त्रिलोक गुरुवे जिनपुङ्गवाय, स्वस्तिस्वभाव महिमोदय सुस्थिताय ।
स्वस्ति प्रकाश सहजोर्ज्जितदृङ्मयाय स्वस्ति प्रसन्न ललिताद्भुत-वैभवाय ॥९॥

स्वस्त्युच्छल द्विमल बोधसुधाप्लवाय, स्वस्ति स्वभाव परभाव-विभासकाय ।

स्वस्ति त्रिलोक विततैक चिदुद्गमाय, स्वस्ति त्रिकाल सक-लायत विस्तृताय ॥१०॥

द्रव्यस्य शुद्धि मधिगम्य यथानुरूपं भावस्यशुद्धि मधिका-मधि गन्तु कामः ।

आलम्बनानि विविधान्यवलम्ब्य वल्गन् भूतार्थयज्ञ पुरुषस्य करोमि यज्ञम् ॥११॥

अर्हत्पुराण पुरुषोत्तम पावनानि वस्तूनि नूनमखिलान्ययमेक एव ।
अस्मिन् ज्वलद्विमल केवल बोध वन्हौ पुण्यं समग्र महमेक मना जुहोमि ॥१२॥

(पुष्पांजलिं क्षिपेति)

श्रीवृषभो नःस्वस्ति, स्वस्ति श्री अजितः । श्री संभवः स्वस्ति, स्वस्ति श्री अभिनन्दनः, श्रीसुमतिः स्वस्ति, स्वस्ति श्रीपद्मप्रभः । श्री सुपार्श्वः स्वस्ति, स्वस्ति श्रीचन्द्रप्रभः । श्री पुष्पदन्तः स्वस्ति, स्वस्ति श्री शीतलः ।

श्री श्रेयान्स्वस्ति, स्वस्ति श्री वासुपूज्यः । श्री विमल स्वस्ति, स्वस्ति श्री अनन्तः । श्रीधर्मः स्वस्ति, स्वस्ति श्रीशान्तिः । श्री कुन्थुः स्वस्ति, स्वस्ति श्री अरनाथः । श्रीमल्लिः स्वस्थि, स्वस्थि श्रीमुनिसुव्रतः । श्रीनमि स्वस्ति, स्वस्ति श्रीनेमिनाथः । श्रीपार्श्वः स्वस्ति, स्वस्ति श्रीवर्द्धमानः ।

(पुष्पांजलिं)

नित्याप्रकम्पाद्भुतकेवलौघाः स्फुरन्मनः पर्य्ययशुद्धबोधाः।
दिव्यावधिज्ञानबलप्रबोधाः स्वस्ति क्रियासुः परमर्षयो नः ॥ १ ॥

(पुष्पाँजलि क्षेपण) १*

कोष्ठस्थधान्योपममेकबीजं, संभिन्नसंश्रोत्रपदानुसारि।
चतुर्विधं बुद्धिबलं दधानाः स्वस्ति क्रियासुः परमर्षयो नः ॥ २ ॥
संस्पर्शनं संश्रवणं च दूरादास्वादनघ्राणविलोकनानि।
दिव्यान्मतिज्ञानबलाद्वहन्तः स्वस्ति क्रियासुः परमर्षयो नः ॥ ३ ॥
प्रज्ञाप्रधानाः श्रवणाः समृद्धाः प्रत्येकबुद्धा दशसर्वपूर्वैः।
प्रवादिनोऽष्टाङ्गनिमित्तविज्ञाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ४ ॥
जङ्घावलिश्रेणिफलाम्बुतन्तुप्रसूनबीजांकुरचारणाह्वाः।
नभोऽङ्गणस्वैरविहारिणश्च स्वस्ति क्रियासुः परमर्षयो नः ॥ ५ ॥
अणिम्नि दक्षाः कुशला महिम्नि लघिम्नि शक्ताः कृतिनो गरिम्णि।
मनोवपुर्वाग्बलिनश्च नित्यं स्वस्ति क्रियासुः परमर्षयो नः ॥ ६ ॥
सकामरूपित्ववशित्वमैश्यं प्रकाम्यमन्तर्द्धिमथाप्तिमाप्ताः।
तथाऽप्रतीघातगुणप्रधानाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ७ ॥
दीप्तं च तप्तं च तथा महोग्रं घोरं तपो घोरपराक्रमस्था।
ब्रह्मापरं घोरगुणाश्चरन्तः स्वस्ति क्रियासुः परमर्षयो नः ॥ ८ ॥
आमर्षसर्वौषधयस्तथाशीविषंविषा दृष्टिविषंविषाश्च।
सखिल्लविड्जल्लमलौषधीशाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ९ ॥
क्षीरं स्रवन्तोऽत्र घृतं स्रवन्तो मधु स्रवन्तोऽप्यमृतं स्रवन्तः।
अक्षीणसंवासमहनसाश्च स्वस्ति क्रियासुः परमर्षयो नः ॥ १० ॥

इति स्वस्ति मङ्गलविधानं।

सार्वः सर्वज्ञनाथः सकलतनुभृतां पापसन्तापहर्ता

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*१ प्रत्येक श्लोक के अखीर में पुष्पांजलि क्षेपण करना चाहिये।

त्रैलोक्याक्रान्तकीर्तिः हतमदनरिपुर्घातिकर्मप्रणाशः
श्रीमान्निर्वाणसम्पद्वरयुवतिकरालीढकण्ठैः सुकंठैः-
देवेन्द्रैर्वन्द्यपादो जयति जिनपतिः प्राप्तकल्याणपूजाः ॥ १ ॥
जय जय जय श्रीसत्कान्तिप्रभो जगतां पते
जय जय भवानेव स्वामी भवाम्भसि मज्जताम् ।
जय जय महामोहध्वान्तप्रभातकृतेऽर्चनं
जय जय जिनेश त्वं नाथ प्रसीद करोम्यहम् ॥ २ ॥
ॐ ह्रीं भगवज्जिनेन्द्र ! अत्र अवतर अवतर । संवौषट् । अत्र तिष्ठ तिष्ठ ।
ठः ठः । अत्र मम सन्निहितो भव भव वषट् ।
देवि श्री श्रुतदेवते भगवति त्वत्पादपंकेरुह
द्वन्द्वे यामि शिलीमुखत्वमपरं भक्त्या मया प्रार्थ्यते ॥
मातश्चेतसि तिष्ठ मे जिनमुखोद्भूते सदा त्राहि मां
दृग्दानेन मयि प्रसीद भवतीं सम्पूजयामोऽधुना ॥ ३ ॥
ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र अवतर अवतर । संवौषट् ।
ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र तिष्ठ तिष्ठ । ठः ठः ।
ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्रममसन्निहितोभवभव । वषट् ।
संपूजयामि पूज्यस्य पादपद्मयुगं गुरोः ।
तपः प्राप्तप्रतिष्ठस्य गरिष्ठस्य महात्मनः ॥ ४ ॥
ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र अवतर अवतर । संवौषट् ।
ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।
ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र ममसन्निहितोभव भव । वषट् ।
देवेन्द्रनागेन्द्रनरेन्द्रवन्द्यान् शुम्भत्पदान् शोभितसारवर्णान् ।
दुग्धाब्धिसंस्पर्धिगुणैर्जलौघैर्जिनेन्द्रसिद्धान्तयतीन्यजेऽहम् ॥ १ ॥
ॐ ह्रीं परब्रह्मणेऽनन्तानन्तज्ञानशक्तये अष्टादशदोषरहिताय षट्चत्वारिंशद्-
गुणसंहिताय अर्हत्परमेष्ठिने जन्ममृत्युविनाशनाय जलं निर्वपामीतिस्वाहा ।
ॐ ह्रीं जिनमुखोद्भूतस्याद्वादनयगर्भितद्वादशांगश्रुतज्ञानाय जन्ममृत्युविनाश

नाय जलं निर्वपामीति स्वाहा ।

ॐ ह्रीं सम्यग्दर्शनज्ञानचारित्रादिगुणविराजमानाचार्योपाध्यायसर्वसाधुभ्यो जन्ममृत्युविनाशनाय जलं निर्वपामीति स्वाहा ।

ताम्यत्त्रिलोकोदरमध्यवर्तिसमस्तसत्वाऽहितहारिवाक्यान् ।
श्रीचन्दनैर्गन्धविलुब्धभृङ्गैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ २ ॥

ॐ ह्रीं संसारतापविनाशनाय चन्दनं समर्पयामीति स्वाहा ।

अपारसंसारमहासमुद्रप्रोत्तारणे प्राज्यतरीन् सुभक्त्या ।
दीर्घाक्षतांगैर्धवलाक्षतौघैर्जिनेन्द्रसिद्धान्तयतीन्यजेऽहम् ॥ ३ ॥

ॐ ह्रीं अक्षयपदप्राप्तये अक्षतान् निर्वपामीति स्वाहा ।

विनीतभव्याब्जविबोधसूर्य्यान्वर्यान् सुचर्य्याकथनैकधुर्य्यान् ।
कुन्दारविन्दप्रमुखैः प्रसूनैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ४ ॥

ॐ ह्रीं कामबाणविध्वंसनाय पुष्पं निर्वपामीति स्वाहा ।

कुदर्पकन्दर्पविसर्पसर्पप्रसह्यनिर्णाशनवैनतेयान् ।
प्राज्याज्यसारैश्चरुभी रसाढ्य जिनेन्द्रसिद्धान्तयतीन्यजेऽहम् ॥ ५ ॥

ॐ ह्रीं क्षुधारोगविनाशनाय नैवेद्यं निर्वपामीति स्वाहा ।

ध्वस्तोद्यमान्धीकृतविश्वमोहान्धकारप्रतिघातिदीपान् ।
दीपैः कनत्काञ्चनभाजनस्थैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ६ ॥

ॐ ह्रीं मोहान्धकारविनाशनाय दीपं निर्वपामीति स्वाहा ।

दुष्टाष्टकर्मेन्धनपुष्टजालसंधूपनेभासुरधूमकेतून् ।
धूपैर्विधूतान्यसुगन्धगन्धैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ७ ॥

ॐ ह्रीं अष्टकर्मदहनाय धूपं निर्वपामीति स्वाहा ।

क्षुभ्यद्विलुभ्यन्मनसामगम्यान् कुवादिवादा स्खलितप्रभावान् ।
फलैरलं मोक्षफलाभिसारैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ८ ॥

ॐ ह्रीं मोक्षफलप्राप्तये फलं निर्वपामीति स्वाहा ।

सद्वारिगन्धाक्षतपुष्पजातैर्नैवेद्यदीपामलधूपधूम्रैः ।
फलैर्विचित्रै घनपुण्ययोग्यान् जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥९॥

ॐ ह्रीं अनर्घ्यपदप्राप्तये अर्घ्यं निर्वपामीति स्वाहा ।

ये पूजां जिननाथशास्त्रयमिनां भक्त्या सदा कुर्वते,
त्रै सन्ध्यं सुविचित्रकाव्यरचनामुच्चारयन्तो नरा।
पुण्याढ्या मुनिराजकीर्तिसहिता भूत्वा तपोभूषणां-
स्ते: भव्या सकलावबोधरुचिरां सिद्धिं लभन्ते परम् ॥१०॥

इत्याशीर्वाद: (पुष्पाँजलि क्षेपण)

वृषभोऽजितनामा च संभवश्चाभिनन्दन: ।
सुमति: पद्मभासश्च सुपार्श्वो जिनसत्तम: ॥ १ ॥
चन्द्राभ: पुष्पदन्तश्च शीतलो भगवान्मुनि: ।
श्रेयांश्च वासुपूज्यश्च विमलो विमलद्युति: ॥ २ ॥
अनन्तो धर्मनामा च शान्ति: कुन्थुर्जिनोत्तम:।
अरश्च मल्लिनाथश्च सुव्रतो नमितीर्थकृत् ॥ ३ ॥
हरिवंशसमुद्भू तोऽरिष्टनेमिर्जिनेश्वर: ।
ध्वस्तोपसर्गदैत्यारि: पार्श्वो नागेन्द्रपूजित: ॥ ४ ॥
कर्मान्तकृन्महावीर: सिद्धार्थकुलसम्भव: ।
एते सुरासुरौघेण पूजिता विमलत्विष: ॥ ५ ॥
पूजिता भरताद्यैश्च भूपेन्द्रैर्भूरिभूतिभि: ।
चतुर्विधस्य सङ्घस्य शान्तिं कुर्वन्त शाश्वतीम् ॥ ६ ॥
जिने भक्तिर्जिने भक्तिर्जिने भक्ति: सदाऽस्तु मे ।
सम्यक्त्वमेव संसारवारणं मोक्षकारणम् । ७ ॥

(पुष्पाँजलि क्षेपण करना)

श्रुते भक्ति: श्रुते भक्ति: श्रुते भक्ति: सदास्तु मे ।
सज्ज्ञानमेव संसारवारणं मोक्षकारणम् ॥ ८ ॥

(पुष्पाँजलि क्षेपण करना)

गुरौ भक्तिर्गुरौ भक्तिर्गुरौ भक्ति: सदास्तु मे ।
चारित्रमेव संसारवारणं मोक्षकारणं ॥ ९ ॥

(पुष्पाँजलि क्षेपण करना)

देवजयमाला (प्राकृत)

घत्ता—वत्ताणुट्ठाणे जणधणुदाणे पइपोसिउ तुहु खत्तधरु ।
तुहु चरणविहाणे केवलणाणे तुहु परमप्पउ परमपरु ॥ १ ॥

जय रिसह रिसीसर णमियपाय । जय अजिय जियंगमरोसराय ।
जय संभव संभवकयविओय । जय अहिणंदण णंदियपओय ॥ २ ॥
जय सुमइ सुमइ सम्मयपयास । जय पउमप्पह पउमाणिवास ।
जय जयहि सुपास सुपासगत्त । जय चंदप्पह चन्दाहवत्त ॥ ३ ॥
जय पुप्फयंत दंतंतरंग । जय सीयल सीयलवयणभंग ।
जय सेय सेयकिरणोहसुज्ज । जय वासुपुज्ज पुज्जाण पुज्ज ॥ ४ ॥
जय विमल विमलगुणसेढिठाण । जय जयहि अणंताणंतणाण ।
जय धम्म धम्मतित्थयर संत । जय संति संति विहियायवत्त ॥ ५ ॥
जय कुन्थु कुन्थुपहुअंगिसदय । जय अर अर माहर विहियसमय ।
जय मल्लि मल्लिआदामगंध । जय मुणिसुव्वय सुव्वयणिबंध ॥ ६ ॥
जय णमि णमियामरणियरसामि । जय णेमि धम्मरहचक्कणेमि ।
जय पास पासछिंदणकिवाण । जय वड्ढमाण जसवड्ढमाण ॥ ७ ॥

घत्ता—इह जाणिय णामहिं, दुरियविरामहिं, परहिंविणमिय सुरावलिहिं ।
अणहणहिं अणाइहिं, समियकुवाइहिं, पणमिवि अरहन्तावलिहिं ॥

ॐ ह्रीं वृषभादिमहावीरान्तेभ्यो महार्घ्यं निर्वपामीति स्वाहा ।

शास्त्र जयमाला ।

संपइ सुहकारण, कम्मवियारण, भयसमुद्दतारणतरणं ।
जिणवाणि णमस्समि, सत्तपयास्समि, सग्गमोक्खसंगमकरणं ॥ १ ॥
जिणंदमुहाउ विणिग्गयतार । गणिंदविगुंफियगंथपयार ।
तिलोयहिमंडण धम्महखाणि । सया पणमामि जिणिंदह वाणि ॥ २ ॥
अवग्गहईहअवायजुएहि । सुधारणभेयहिं तिण्णिसएहि ।

मई छत्तीस वहुप्पमुहाणि । सया पणमामि जिणिंदह वाणि ॥ ३ ॥
सुदं पुण दोण्णि अणेयपयार । सुवारहभेय जगत्तयसार ।
सुरिन्दणरिन्दसमच्चिय जाणि । सया पणमामि जिणिंदह वाणि ॥ ४ ॥
जिणिंदगणिंदणरिन्दह रिद्धि । पयासइ पुण्णपुराकिउलद्धि ।
णिउग्गु पहिल्लउ एहु वियाणि । सया पणमामि जिणिंदह वाणि ॥ ५ ॥
जु लोयअलोयह जुत्ति जणेइ । जु तिण्णविकालसरूव भणेयं ।
चउग्गइलक्खण दुज्जउ जाणि । सया पणमामि जिणिन्दह वाणि ॥ ६ ॥
जिणिन्दचरित्तविचित्त मुणेइ । सुसावयधम्महिं जुत्ति जणेइ ।
णिउग्गवितिज्जउ इत्थु वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ७ ॥
सुजीवअजीवह तच्चह चक्खु । सुपुण्ण विपाव विवंध विमुक्खु ।
चउत्थणिउग्ग विभासिय णाणि । सया पणमामि जिणिन्दह वाणि ॥ ८ ॥
तिभेयहिं ओहि विणाण विचित्त । चउत्थ रिजोविउलंमइ उत्त ।
सुखाइय केवलणाण वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ९ ॥
जिणिन्दह णाणु जगत्तयभाणु । महातमणासिय सुक्खणिहाणु ।
पयच्चहु भत्तिभरेण वियाणि । सया पणमामि जिणिन्दहिं वाणि ॥ १० ॥
पयाणि सुवारहकोडिसयेण । सुलक्खतिरासिय जुत्ति भरेण ।
सहस्स अठावण पंच वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ११ ॥
इकावण कोडिव लक्ख अठेव । सहस चुलसी दसया छक्केव ।
सढाइगवीसह ग्रंथ पयाणि । सया पणमामि जिणिन्दह वाणि ॥ १२ ॥
इह जिणवरवाणि विसुद्धमई । जो भवियण णियमण धरई ।
सेा सुरणरिन्दसंपय लहइ । केवलणाण विउत्तरई ॥ १३ ॥
ॐ ह्रीं जिनमुखोद्भूतस्याद्वादनयगर्भितद्वाशांग श्रुतज्ञानाय अर्घ्यं निर्वपामीति स्वाहा ।

गुरु जयमाला ।

भवियहभवतारण, सेालह कारण, अज्जवितित्थियरत्तणहं ।
तव कम्म असंगइ दयधम्मंगइ पालवि पंच महाव्रयहं ॥ १ ॥

वंदामि महारिसि सीलवंत । पंचिंदियसंजमजोगजुत्त ।
जे ग्यारह अंगह अणुसरन्ति । जे चउदहपुव्वह मुणि थुणन्ति ॥ २ ॥
पादाणुसार वर कुट्ठबुद्धि । उप्पण्णजोह आयासरिद्धि ।
जे पाणाहारी तोरणीय । जे रुक्खमूल आतावणीय ॥ ३ ॥
जे मोणिधाय चन्द्राहणीय । जे जत्थत्थवणि णिवासणीय ।
जे पंचमहव्वय धरणधीर । जे समिदि गुत्ति पालणहि वीर ॥ ४ ॥
जे वड्ढहि देहविरत्तचित्त । जे रायरोस भयमोहचित्त ।
जे कुगइहि संवरु विगयलोह । जे दुरियविणासण कामकोह ॥ ५ ॥
जे जल्लमल्ल तिणलित्तगत्त । आरम्भ परिग्गह जे विरत्त ।
जे तिण्णिकाल बाहिर गमंति । छट्ठट्ठम दसमउ तउ चरन्ति ॥ ६ ॥
जे इक्कगास दुइगास लिंति । जे णीरसभोयण रइ करंति ।
ते मुणिवर वन्दिउ ठियमसाण । जे कम्म डहइ वरसुक्कझाण ॥ ७ ॥
बारह विह संजम जे धरन्ति । जे चारिउ विकहा परिहरन्ति ।
बावीस परीसह जे सहन्ति । संसारमहण्णव ते तरन्ति ॥ ८ ॥
जे धम्मबुद्ध महियल थुणंति । जे काउस्सग्गो णिस गमन्ति ।
जे सिद्धिविलासिणि अहिलसन्ति । जे पक्खमास आहार लिंति ॥ ९ ॥
गोदूहण जे वीरासणीय । जे धणुह सेज वज्जासणीय ।
जे तववलेण आयास जन्ति । जे गिरिगुहकंदर विवर थन्ति ॥ १० ॥
जे सत्तुमित्त समभावचित्त । ते मुणिवरवंदिउ दिढचरित्त ।
चउवीसह गंथह जे विरत्त । ते मुणिवरवंदिउ जगपवित्त ॥ ११ ॥
जे सुज्झाणिज्झा एकचित्त । वंदामि महारिसि मोक्खपत्त ।
रयणत्तयरंजियसुद्धभाव । ते मुणिवर वंदिउ ठिदिसहाव ॥ १२ ॥
घत्ता—जे तपसूरा, संजमधीरा, सिद्धवधूअणुराईया ।
रयणत्तयरंजिय, कम्मह गंजिय, ते रिसिवर मउ झाईया ॥ १३ ॥
ॐ ह्रीं सम्यग्दर्शनज्ञानचारित्रादिगुणविराजमानाचार्योपाध्यायसर्व-
साधुभ्यो महार्घ्यं ।

शान्तिपाठः ।

[शान्तिपाठ पढ़ते समय दोनों हाथोंसे पुष्पवृष्टि करते रहना चाहिये ।]

शान्तिजिनं शशिनिर्म्मलवक्त्रं शीलगुणव्रतसंयमपात्रम् ।
अष्टशताच्चिंतलक्षणगात्रं नौमि जिनोत्तममम्बुजनेत्रम् ॥ १ ॥
पञ्चममीप्सितचक्रधराणां पूजितमिन्द्रनरेन्द्रगणैश्च ।
शान्तिकरं गणशान्तिममीप्सुः षोड़शतीर्थंकरं प्रणमामि ॥ २ ॥
दिव्यतरुःसुरपुष्पसुवृष्टिर्दुन्दुभिरासनयोजनघोषौ ।
आतपवारणचामरयुग्मे यस्य विभाति च मण्डलतेजः ॥ ३ ॥
तं जगदर्चितशान्तिजिनेन्द्रं शान्तिकरं शिरसा प्रणमामि ।
सर्वगणाय तु यच्छतु शान्तिं मह्यमरं पठते परमां च ॥ ४ ॥

वसन्तिलका ।

येऽभ्यर्चिता मुकुटकुण्डलहाररत्नैः शक्रादिभिः सुरगणैः स्तुतपादपद्माः ।
ते मे जिनाःप्रवरवंशजगत्प्रदीपास्तीर्थङ्कराः सततशान्तिकरा भवन्तु ॥ ५ ॥

इन्द्रवज्रा ।

संपूजकानां प्रतिपालकानां यतीन्द्र सामान्यतपोधनानाम् ।
देशस्य राष्ट्रस्य पुरस्य राज्ञः करोतु शांति भगवान् जिनेन्द्रः ॥ ६ ॥

स्रग्धरावृत्तम् ।

क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः ।
काले काले च सम्यग्वर्षतु मघवा व्याधयो यान्तु नाशम् ॥
दुर्भिक्षं चौरमारी क्षणमपि जगतां मास्मभूज्जीवलोके ।
जैनेन्द्रं धर्मचक्रं प्रभवतु सततं सर्वसौख्यप्रदायि ॥ ७ ॥

अनुष्टुप—प्रध्वस्तघातिकर्माणः केवलज्ञानभास्कराः ।
कुर्वन्तु जगतः शान्ति वृषभाद्या जिनेश्वराः ॥ ८ ॥

प्रथमं करणं चरणं द्रव्यं नमः ।

शास्त्राभ्यासो जिनपतिनुतिः सङ्गतिः सर्वदार्यैः
सद्वृत्तानां गुणगणकथा दोषवादे च मौनम् ॥ ९ ॥
सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे
सम्पद्यन्तां मम भवभवे यावदेतेऽपवर्गः ॥ १० ॥

आर्यावृतम् ।

तव पादौ मम हृदये मम हृदयं तव पदद्वये लीनम् ।
तिष्ठतु जिनेन्द्र तावद्यावन्निर्वाणसम्प्राप्तिः ॥ ११ ॥

आर्या ।

अक्खरपयत्थहीणं मत्ताहीणं च जं मए भणियं ।
तं खमउ णाणदेव य मज्झवि दुःक्खक्खयं दिन्तु ॥ १२ ॥
दुक्खखओ कम्मखओ समाहिमरणं च वोहिलाहोय ।
मम होउ जगतबंधव तव जिणवर चरणसरणेण ॥ १३ ॥

(परिपुष्पांजलिं क्षिपेत्)

विसर्जन ।

ज्ञानतोऽज्ञानतो वापि शास्त्रोक्तं न कृतं मया ।
तत्सर्वं पूर्णमेवास्तु त्वत्प्रसादाज्जिनेश्वर ॥ १ ॥
आह्वानं नैव जानामि नैव जानामि पूजनम् ।
विसर्जनं न जानामि क्षमस्व परमेश्वर ॥ २ ॥
मंत्रहीनं क्रियाहीनं द्रव्यहीनं तथैव च ।
तत्सर्वं क्षम्यतां देव रक्ष रक्ष जिनेश्वर ॥ ३ ॥
आहूता ये पुरा देवा लब्धभागा यथाक्रमम् ।
ते मयाभ्यर्चिता भक्त्या सर्वे यान्तु यथास्थितिम् ॥ ४ ॥

नित्यपूजाविधानं समाप्तम् ।